Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, MAY 3, 1828. NO. 18.

MISCELLANY.

PEACE SOCIETIES.

For the Christian Register.

Mr. Editor,—

The late annual celebration of the Massachusetts Peace Society naturally recalled this subject to our minds; and we know of no time more proper to press it on public attention than the present; for it is aperiod (so far as our nation is concerned,) of profound, and apparently permanent peace; and when all those irritating collisions and party passions by which national harmony might be endangered, are at rest; and the minds of the community are disposed to look with more calm and unprejudiced reflection, on all the causes which have formerly interrupted, or may hereafter threaten, our political tranquillity. It is a time, too, (as we humbly trust,) when the public sentiment is more alive than at any former one, to the existence and nature of human degradation, and more solicitous to discover and employ the means by which the mass of error, crime and misery laid open to it, can be diminished.

We write in an age when the course of the warrior pursued for the sole purpose of self aggrandizement, without regard to the calamities it spreads around it, has ceased to be justified and admired as the path of glory, and lauable emulation; the infatuation which could lead men to sacrifice to any empty name, all the best feelings of the heart; all the virtues which adorn, and the knowledge which might improve society, is now too apparent for approbation. Intelligent Christians can no longer bow down to the splendid shrine of Fame, composed of the ruins of social prosperity; beneath which the domestic table, and the altar of God, are alike buried. But War is still justified as a necessary evil, the only ultimate safeguard, on failure of other expedients, against oppression and slavery and ruin;—and its recurrence is deplored, while it is perpetually prepared for as if unavoidable and resistable only by force.

Peace Societies profess to offer a remedy for this supposed unavoidable, but acknowledged evil; they propose to show that War is not necessary to the independence, the safety, or the prosperity of a nation; that all the security pledged by political compacts, to social rights and blessings, may be attained without a resort to this dreadful and uncertain alternative; and by investigating the causes of *national differences*, have aimed to point out milder and safer, and more efficacious modes of averting them.

It is almost inconceivable that a proposal like this could be received with insensibility by an enlightened and benevolent community. Surely in an age when every calamity urges with success its claims on compassionate philanthropy; when the hand of liberality and the page of education unitedly visit and cheer the abodes of poverty; when distant idolatry trembles at the sound of the approaching gospel; and the gigantic slave trade, reared up on the basis of extensive interest. and cemented by consenting custom, has been beat down by the energy of christian humanity,—at such a time the offer to erase from the catalogue of human miseries a custom which comprises, and far surpasses the horrors of every other evil combined; ought to attract an intense and anxious attention. From any quarter, however obscure and eccentric, it should excite curiosity, and from the respectable and enlightened bodies from whom it emanates, it should command respect.

Strange as it may seem however; this attention has not been given. Much the largest portion of every Christian community even including men of intelligent and benevolent character, are content to remain in voluntary ignorance of the principles and designs of institutions exhibiting these high pretensions; and have regarded with an indifference bordering on contempt, the annunciation of the noblest, and as it is rationally believed, one of the most practicable projects of human amelioration which has even been conceived.

Two prevalent opinions (both we conceive erroneous) have contributed more than any cause to this insensibility. 1. It is thought that the views of Peace Societies are in general extreme; that they condemn as unchristian, every species of self-defence, national or individual, and recommend a passive non-resistance, which would offer up a sacrifice of every right and comfort to the aggressions which it is premised, are ready to approach from all around if thus invited.

To this belief, it is sufficient to reply, by a simple denial —Whatever may have been the authority which particular individuals may have drawn from Scripture or elswhere, to disclaim the right of self-defence;—few Peace Societies any where, and none in this country, have assumed this ground in their collective capacity. It is believed that the great majority of their members are in fact of a different opinion; and they meet and act on the common belief, that offensive war may be prevented, by measures, which will render the recurrence to self-defence, and the question respecting it unnecessary.

The 2d opinion is, that the designs of Peace Societies are utterly impracticable. War has been so long and so universally the custom of all people, in every part of the world, that many persons regard it as a practice founded in human nature; existing of necessity; and irremovable by any human efforts whatever.—Others, who would be ashamed of an opinion so irrational, still view with incredulous contempt the efforts of self-constituted private societies, to overturn a practice, deeply rooted by ancient and extensive custom in the hearts of an immense majority of mankind; supported by the interests and passions of sovereigns or legislatives; armed with irresistable power; and every where fostered by imposing ceremonies, and eulogies, and books of education, and every apparatus which can be devised, for its encouragement.

As this impression is by far the most weighty obstacle to the success of Peace Societies, it demands particular consideration. Its fallacy may be shewn, by observing, that it overlooks the change operating in the source of political power in the world; which is hereafter to be guided less by physical, and more by moral influences than formerly. In former ages, when an ambitious sovereign or Lord, was disposed to make war for every disputed territory or prerogative, or to gratify any revengeful or lustful passion; and could compel those subjected to his sway, to follow him to the field, without deigning to offer to them, any reason for his conduct, no expositions of the folly of such and cause, would be of any avail to avert; but such as should influence his determination; and this being founded on selfish designs and passions; would be unaffected by predictions of general disaster.

The case is already so altered, that no civilised government now undertakes a war, without feeling the necessity, of the support of popular sympathy, and of a manifesto, to justify itself, not only in the eyes of its own subjects, but those of other nations; and the rapid advance of the power of public opinion is such, that at no very distant period, it will be the interests or passions of the many, and not of the few, from which wars must originate, and by which they must be maintained. But the true interest of the great mass, of a nation, can never be promoted by offensive war for any cause, as the facts and arguments promulgated by Peace Societies abundantly shew; and the passions and prejudices by which it may be still engendered, are susceptible of modulation by rational and impressive expositions.

Now private societies are competent to make such expositions; and they are competent to diffuse them extensively through the world; and here we see at once, the means on which they principally rely for the abrogation of war; and the practicability of their enterprize. If the existence of war depends on the will of the majority, in any country where it is contemplated no one can deny the efficacy of the measures pursued by Peace Societies, who is not prepared to deny that this will is to be affected by any rational arguments or impressive representations, or unless he is prepared to assert that no statements which can be made, ought to change this will; in other words, that the abolition of war, is not expedient or desirable.

Are any still staggered with the magnitude of the design, compared with the supposed feebleness of the means? let it be recollected by what some of the greatest moral revolutions of the world have been effected.—The Reformation, whose effects now extend to so great a portion of the Christian world, was commenced by Luther and a few associates in the face of bigoted sovereigns and superstitious nations; and the awful supremacy of the Papacy then in the height of its power and influence; and more recently, the slave trade, (to which we have already alluded,) has yielded to exertions made by benevolent individuals, in opposition to the interests, passions and prejudicies, of almost all the world around them. Other instances though perhaps less striking, 'might be added to the same effect.

The truth is, that the means or instruments by which moral changes are produced in the world, need not be so great or potent as is usually imagined; the effects depend far more upon the truth and importance of the opinions propagated, and the evidence by which they are supported, than on the sources from which they originate, or the agents by which they are dispensed. A competent power to instruct or reform the world in points where the reformation would be real and necessary; is only that which possesses the means of extending widely the instruction; and hence it is inferred, that the projects of Peace Societies have nothing in them so chimerical as many suppose. If the doctrines they search regarding the causes, the evils and the means of abolishing War are true, and can be sustained by proper arguments and evidence, and if they posess and employ the means of diffusing them among the people of their own and other countries; it is by no means irrational to expect an effect to be produced, on the opinions, the practices. and the ultimate happiness of mankind, which will abundantly justify and reward their labors; and the only question now is whether these clements of success are possessed by them.

It is not our purpose to traverse the extensive ground, which the first of these conditions comprises. We trust the public mind has already advanced considerably in a true estimate of the character and effects of War; and for all other facts and arguments, requisite to a just judgment, we would refer to the numerons publications of Peace Societies, through which they are copiously spread. On this head, there has been no lack of moral power exerted, or failure of satisfactory results. These publications where they are known and read, produce general conviction of the justness and practicability of the grounds taken by these Societies. But the means of circulating these publications, are yet very limited, and here is the field on which much aid is required of philanthropic individuals. It is not merely the professed Friends of Peace, who are engaged in this cause to whom the application may be made with propriety, but all men of benevolent hearts, however sceptical, who are sincerely desirous of instruction, on the subject of human amelioration.

You are hopeless of any attempt to pacify the jarring collisions which you think essential to all political establishments; and we do not expect you at once to join societies which have such an object in view. You are fearful of confiding in moral influence, for the prevention of threatned and desolating aggression and we do not ask you suddenly to abandon those external measures of defence, on which you have so long relied. You are incredulous of the progress of unsupported truth and reason directed against the passions, customs and physical power of nations; and we do not wish you to become missionaries of Peace through the world. But you deplore, as we do, the calamities which War has spread over the fairest portions of the earth; you sympathize with us in our desires to remove or mitigate this scourge of mankind. You are fast awakening to the perception, of the inefficacy of the measures, to which nations have hitherto looked for Peace and safety; and with these preparing dispositions, you cannot consistently refuse to receive with attentive curiosity, the offers we make to point out to you, a new and effectual method by which the recurrence of this lamented evil can be averted. At a trifling expense you may provide yourselves with the whole series of the tracts, in which these propositions and expositions are contained. We ask you to read them; to communicate them to others; and if they bring conviction to your minds, lend your aid to extend them far and wide. By this conduct more may be done at a less expense to promote the cause of Peace and humanity, than by any benevolent project hitherto devised.

We have been particular in our examination of the practicability of abolishing Wars by the influence of private societies using moral means only, because we consider that the prevailing incredulity on this point is the chief cause of inability to succeed. We believe that the power of ambitious, interested or malignant men to continue this dreadful custom in the world, is derived chiefly from the consent, tacit or avowed of those who lament its existence; but despond of its suppression. If it has no natural necessity; but is simply, dependent on the will of men, it needs but the determined, fearless opposition of the religious, the benevolent, the pacific to frown it out of favor, to render it as dangerous to promote, as it is now to oppose it. But we have reason to think, that it has already been the effect of the operation of Peace Societies to augment considerably this opposition and hence we would take occasion to throw out one more suggestion on the question of practicability.

The information which Peace Societies are constantly collecting, and annually exhibiting, of their progress, satisfactorily demonstrate the fact, that the principles they advocate, find, or create sympathy in every part of the world, which their publications can be made to reach; and frequently give rise to co-opering institutions; the pacific sentiments which they originate or develope, would be surprising to those who are ignorant of their reports. This process appears to be limited only by the want of means to give their publications greater circulation, the only defect for which we solicit a remedy. Coincident with this, is the remarkable and favorable alteration which the language of rulers to their own people and to each other has of late undergone. It is decidedly more humble and conciliatory, and menaces and vaunts of preparation are obviously less resorted to than formerly.

Now it is not necessary to shew, that this improvement is in any degree the result of the influence of Peace Societies, although there is much reason to believe this to be the case. The accrordance of the facts, is sufficint to encourage their operations; and to warrent a belief in their success; as it indicates a preparation in the repositories of power, to receive and respect their expositions. A conflict has evidently commenced in public opinion, between the advocate, of the receding system of terror and coersion, and the advancing doctrine, of forbearing conciliation. In this contest, no man who has any political influence or agency whatever, can be neutral: if he does not adopt, and act upon, the view, held by Peace Societies, however passive he may seem to himself, he in truth lends his tacit support to those maxims, from which wars have hitherto resulted, and ever must result. This consideration will shew, how much it behoves every man, who duly appreciates the influence of his political conduct on the tranquility of his country and the world, to make himself acquainted with the sentiments which Peace Societies endeavor to promulgate, and if approved, to lend his aid in giving them extension.

Finally, we would urge upon every devout Christian, who believes in the prophetic descriptions of future harmony; and whose heart is touched by the benevolent and amiable spirit of the gospel, to pause and ask himself whether his political conduct has not been unconsciouslyat direct variance with his religious tuition, to examine the congeniality (we had almost said, identity) of the principles of Peace Societies with those of revelation, and if convinced of this solemn and important truth; to seize on every means in his reach to proclaim them to the world, as one of the most favorable opportunities of exhibiting the genuine fruits of the beneficent faith he has embraced.

J. F. & D.

First Principles of Religion.

From the Christian Reformer for February 1815, we select the following remarks on the First Principles of the Religion of Jesus Christ."

The first principles of the gospel are the principles of reformation; how indeed could it be otherwise, since they were laid down by a Reformer, who in the presence of his accusers, and in the face of his judge, and on the threshold of martyrdom, declared that, "to this end was he born and for this cause came he into the world, that he might bear witness to the truth!" Those principles are,

1st. That religion is *personal*, that every man must be religious for himself. To each are given talents, some common to all men, and others peculiar to individuals, which he is bound to use and improve, and for the use and improvement of which he must render an account to the Supreme Giver. Every man must bear his own burden, must answer for the deeds done in the body, and take the certain consequences of those deeds whether they be good or evil. None can redeem his brother. Substitutes are not admitted in that "world of which we speak." He that doeth righteousness is righteous, and will receive the recompense of the reward; he that worketh evil is alone wicked and will eat the fruit of his doings.

This being plainly the case, how unreasonable and delusive are the persuasions and expectations of such as are Christians at second hand, Christians on trust, who shelter their indolence and worldly-mindedness under the authority of their forefathers, or their government, or their religious teachers!

What divine law has given one age a right to dictate the belief of another age and of all ages! We smile at the presumption of a people who attempt by parchment bonds to tie up their posterity for ever to a certain form of government; but how much more ridiculous is the effort to impose articles of religious faith upon all the successive generations of mankind? The same authority that one age has to determine for itself, every age has, or rather every individual has; for a generation is composed of individuals, and any number of them in combination possess no more power or right than every one of the number singly. All the authority claimed by Christians must, for decency's sake, be pretended to be derived from Jesus Christ; but where has he committed to one century the power to dictate and limit the faith of the centuries that follow? Where has he invested the reformers, as they are in no mean sense rightly called, of the sixteenth century, with power to say to us of the nineteenth century, "This you shall believe, and this you shall not believe, on pain of damnation?" If the Bible be alleged, we reply that it belongs to us as much as to them, and that through the improvement of learning and the increase of all knowledge, we have much better means of understanding it, than they could possibly possess.

Men never betake themselves to the authority of their forefathers in matters of religion but when they are unwilling to inquire for themselves. In what else besides religion would they pay the same deference to past generations? But which forefathers are the most venerable—surely those that have been the longest *afore*. We must then renounce the protestant religion, in respect to our popish ancestors: nay, we must go yet higher back, and bow with our older fathers before stocks and stones, and again fill wicker baskets with human victims. The plea is thus inconsistent and sensless. It is in fact only another mode of alleging that religion is not worth study, that it has no divine authority, that it is merely of use for political and civil purposes, and that the more quiet and careless men are about it, the more likely it is to stand and to answer its purpose. How would they who now cry, The religion of our fathers! the religion of our fathers! in order to stun the ears of mankind and drown the voice of reformation, have treated the Reformer of Galilee?—But we need not ask the question, for we know how *they* dealt with him who answered all his arguments by, *We have Abraham to our Father! We are Moses' disciples.*

The government of a country cannot be reasonaly looked up to as a religious authority unless it can be proved that the members composing it have special light and power from heaven. This will not now be pretended. When our Henry VIII., of execrable memory, wrote a book against Luther, the pope, Leo. X., not only sent him a golden rose and conferred upon him the title which all our sovereigns have worn to this day, of *Defender of the Faith*, but also complimented him upon being guided in his pen by the Holy Ghost! Succeeding popes found out to their cost that the Holy Ghost did not abide with this notable Christian advocate. But when in fact, have princes interfered with religion, except to serve their passions or their interests? To bow the knee in points of faith to their authority is to yield submission to those who by their education and habits have the least opportunity and power of judging and choosing aright. Besides, if governments must be looked up to as religious authorities, contradictions are at once established for *this* government shall disown the pope, and *that* shall do him homage; *this* shall decree the worship of the trinity only, *that* the worship of the trinity and of the Virgin Mary also. Nay, go a little further, and by the sacred authority of government, Jesus Christ shall be deposed from his lordship and Mahomet be placed on his throne.

The influence of the priethood is daily lessening and derives the little authority which it yet retains from the two former sources—the government and the fathers.—It should surely cure the multitude of all remaining implicit trust in them, to see that religious teachers, even under oaths of assent and consent to an exact number of articles, differ as widely as possible in their opinions, and teach from the same place contradictory doctrines. If ministers preach reason and scripture, there wants no higher authority than reason and scripture, to make their preaching acceptable and availing; but if they preach unscripturally and unreasonably what can their character and calling signify? these cannot make up for and rectify their defects and errors; and whether they do preach according to scripture and agreeably to reason, each one of their hearers must judge, if he do not merit the reproach of Issachar, and willingly stoop his shoulders to receive the burden.

Neither the priest nor the magistrate, neither the majority of this age nor the unanimous decrees of ages past, are of any real weight in religion. All that is to be believed, each one must believe for himself; and will he believe without understanding, without evidence, without inquiry? All that is to be done, each one must do for himself; and will he act without knowing why or to what end? Nothing out of himself can set his mind and character right, if they be wrong; nothing can make them wrong, if they be right. Religion is matter of mere consciousness, an affair between God and the human soul; it is individual and not national, personal and not imputative.

Selections.

There is no doubt that many feeling minds have been "driven by such tremendous representations of the Divinity" as the following, into the cheerlessness of scepticism. It is from Reynold's Inquiry concerning the state of the Economy of the Angelical world.

"So high, so great, so incomprehensibly supreme is God, that ten thousand times ten thousand most miserably tormented spirits shall not in the least be pitied or regarded by Him to all eternity. Ten thousand times ten thousand most doleful sighs, shrieks, and groans, and yellings, and roarings, and howlings, under the most exquisite torture and anguish of spirit, shall not meet with the least pity or compassion to all eternity. Oh! the dignity of that Being, who has an everlasting hell to be the representation or triumph of His grandeur; there He strides in magnificent though gloomy state, and marches over a world of damned heads with the most uncommiserating disregard and disdain.

The doctrines of hereditary depravity and of unconditional election and reprobation, teach us "that, having given us a nature entirely corrupt, incapable of good, and prone to all evil, God placed us in this world with a command to do what he knows we cannot do; and then condemns us to eternal wo for doing that which he knows we cannot help doing. He continually afflicts us for sins, which can only be prevented by an influence of his Spirit; while *that* he purposely withholds."

The following is from a sermon of *Massilon* the eloquent and pious Bishop of Clermont.

"Oh God! if this were the character of your Supreme Being; if we were really called on to adore you under such dreadful attributes, I could no longer acknowledge you for my *Father* for my *Protector*, for the *Composer* of my sorrow, the *Supporter* of my weakness, the *Rewarder* of my fidelity. You would then appear under no other

form than that of a malignant and fantastic tyrant; sacrificing mankind to his insolent vanity, whom he had created out of nothing, for no other purpose than to make them the sport of his power and the objects of his caprice.

CHRISTIAN REGISTER.

BOSTON, MAY 3, 1828.

Corporation and Test Acts.

We gave, in a recent paper, an account of the motion made by Lord John Russell in the House of Commons, for the repeal of these odious and oppressive Acts. By late arrivals we have received further intelligence on this interesting subject. It appears that on the 18th of March the motion was taken up, and after an animated discussion, Mr. Secretary Peel, one of the present ministry, who had previously opposed the motion for repeal, proposed that instead of the oaths and test now imposed on Dissenters, a simple declaration of the following nature might be required at the pleasure of the King from every one who should hold office under him:

"I, A. B. do solemnly declare that I will not use any privilege, power or influence which I do now, or may hereafter posses by this office, to overthrow or disturb the present Church Establishment of the United Kingdom or injure or weaken the Protestant Church, or deprive it of any of those powers or privileges it enjoys, as by law established."

Mr. Peel accompanied this motion with the following remarks:—

"I am anxious to state, that what ever part I have taken in relation to this bill on its first introduction, and however decidedly I opposed the original motion of the noble Lord, I can assure the House most sincerely, that after what has taken place upon it—after the deliberate discussion that the measure has undergone, and the decided majority that has declared in its favor—I shall not yield to the noble Lord in a sincere desire that the question should be settled in this very session, satisfactorily and forever. But this I shall do under the hope, that this proposition, so reasonable, will meet with no opposition from the advocates of the dissenters in this House. I cannot be expected to pledge myself for the conduct of others—but if this proposition be accepted, I feel the strongest confidence that this session will not expire before Parliament shall have made a permanent and satisfactory adjustment of this question. I am sure that if that noble Lord consents to include these clauses in his bill, he will by that step ensure its success in this House, that the measure will give complete satisfaction to myself, and that I shall do every thing in my power to promote its ultimate success.

"I do hope that one feeling only will pervade the House in consenting to the repeal of these laws, which have been considered by some of our most distinguished writers on Constitutional subjects as the great barriers and bulwarks of the Church, in favor of which I am certain there exists a strong opinion through the country. I do believe that in consenting to this repeal, and in giving the Dissenters a permanent admissibility to office, we shall decide not by a majority at all, for I shall not be satisfied unless the vote be *unanimous;* but if it should be necessary to take the sense of the House, I do hope it will be by an overpowering majority that we shall decide against the proposition of the noble Lord for a simple repeal, and attach some such declaration as I have proposed, and which I again say, if it be engrafted on the bill, will, I have confident expectation, contribute to its ultimate success, and thereby insure that permanent and satisfactory settlement of the question, which whatever part I may have taken in the discussions, it will be one of the proudest acts of my life to do all I can to procure."

The whole subject, the motion for the repeal and the declaration proposed, was to be taken up on the 24th of March. There is little doubt that with the proposed amendment, the Bill for the repeal of these Acts will pass both Houses of Parliament without opposition.

The Morning Chronicle of March 19, observes:—

"The question as to the repeal of the Test and Corporation Acts may be considered as now disposed of. The Church of England has certainly acted with much discretion on the present occasion; and no attempt to excite opposition to the repeal is supposed to have originated in that quarter. However, the prejudices of Churchmen have been so far consulted, that a declaration is to be taken by Dissenters on being appointed to certain offices of distinction, when specially called on to take it, pledging themselves not to attempt any thing against the civil rights of the Establishment. It has been deemed advisable by the friends of the Dissenters, that they should accept of the repeal with this condition."

The London Courier of March 19, the ministerial paper, remarks:—

"It may be said that the proposed declaration is a kind of Test; but no declaration can reconcile us to the repeal of the Acts in question."

"We fear that the repeal will not encounter much opposition in the House of Lords."

Peace Societies. The beneficient objects and efforts of *Peace Societies*, is, at the present time, exciting unusual attention. We refer our readers to two articles on this subject, in this week's Register.

Ordination at Baltimore.

The First Independent Church, at Baltimore, after having been several years destitute of a pastor, is again happily united under the ministrations of Rev. George W. Burnap, son of the late Rev. Mr. Burnap, of Dunstable, N. H.

The services of the ordination were performed on Wednesday, the 23rd inst. The ordaining council was composed of the following clergymen:—Rev. Dr. Ripley, Dr. Bancroft, Dr. Porter, Rev. Messrs. Walker, Briggs, and Stetson of Massachusetts; Rev. Mr. Ware, of New-York Rev. Mr. Furness, of Philadelphia, and Delegates from the Church in Harvard University, in Brattle-street, Hollis-street, Boston, and the Unitarian Church in Washington.

The following was the order of the performances.

1. Prelude on the Organ.
2. Anthem,

"We praise thee
O God, we acknowledge
Thee to be the Lord,"—Handel:

3. Introductory Prayer.
   Rev. *Mr. Furness*, of Philadelphia.
4. Reading of the Scriptures.
   Rev. *Mr. Briggs*, of Lexington, Mass.
5. Hymn, composed by the Rev. Dr. *Flint*, of Salem.

To them, that wait, from shades obscure
Light springs with hope-inspiring ray;
If weeping for a night endure,
Joy comes at morn a guest to stay.

To-day the shadows all are flown,
Our father's frown was love disguis'd.
Behold a pastor now our own,
From long privation doubly prized.

Still be the bond, that binds us now,
People and pastor, strict and dear,
That we in heaven may bless the vow
Of love we pledged together here.

From the full fountain undefil'd
Of thy pure word here may we drink,
And of our earthly griefs beguil'd,
Of joys to come with transport think.

As through the cloud o'er Egypt spread,
Light unobscured on Goshen fell;
So here thy truth's full radiance shed,
And error's wildering gloom dispel.

6. Sermon.
   Rev. *James Walker*, of Charlestown, Mass.
7. Hymn, composed by *Rufus Dawes*, Esq.

Eternal God! before whose power,
Thy children bend with fear,
Accept the tribute of this hour,
Within thy temple here.

To thee, the only God, above,
Loud anthems we would raise,
To celebrate thy boundless love,
In pure and holy praise.

With humble dread thy servant bows,
In homage to thy will;
Accept, oh God! his fervent vows,
And bless thy service still.

So, may thy sacred word unfold
The Treasures of thy grace,
While grateful hearts, with joy, behold
Thy smiles within this place.

Then, to our father, and our friend,
The only good and wise,
Through Christ, let fervent praise ascend,
Unceasing anthems rise.

8. Ordaining Prayer,
   Rev. Dr. *Porter*, of Roxbury, Mass.
9. Charge,
   Rev. Dr. *Ripley*, of Concord, Mass.
10. Right hand of Fellowship,
    Rev. Mr. *Stetson*, of Medford, Mass.
11. Address to the Society,
    Rev. Dr. *Bancroft*, of Worcester, Mass.
12. Hymn, composed by the Rev. Mr. *Pierpont*

O God, we see thee smile again
In the sweet sunshine of the spring;
Thou comest in the gracious rain,
Thou ridest on the wind's soft wing.

Thou visitest the vales in floods
That in their fulness roll along;
And, when thou breathest on the woods,
They wave in pomp, and wake with song.

And, Lord, are not thy goings thus
In this our sanctuary seen?
Comes not thy breath of life to us,
Our prospects clothing all in green?

Reviving hopes around us bud,
Hopes that were rooted long ago,
But languished till thy grace, in flood,
Returned and bade them swell and blow.

What though for years thy feeble flock,
By hands of strangers hath been fed?
What though we've long drawn near our rock
Without a shepherd at our head?

We humbly hope that not in vain
We've borne the trials of our trust;
And that thy truth will rise, like grain,
The stronger for its sleep in dust.

For days of care, and hope deferred,
O grant us years of large increase,
Till from above thy voice is heard;
"Ye faithful ones, depart in peace."

13. Concluding Prayer
    Rev. Mr. *Ware*, of New-York.

The following remarks on the performances were communicated for the Boston Daily Advertiser of Wednesday.

"The public religious services were attended by a crowded audience, and were uncommonly interesting. In the Sermon, Mr. Walker manifested the usual strength of his powerful and discriminating mind.—The nature and importance of religious faith formed the subject of his discourse. His object was to show that there was no real belief, without the conviction of the understanding; and that professed faith in an unintelligible proposition, or mere assent to it, on human authority, was alike dishonorable to the character of an intelligent being, and inefficient as to any moral results. He maintained that the exercise of the understanding, in the examination and reception of religious dogmas, was necessary to real and efficacious faith; and, instead of tending to infidelity or skepticism, was the only sure preventative against them. The discourse will probably be published, for the benefit of a religious and intellectual community.—The spirit of inquiry, as to moral and religious subjects, as well as to those more appropriately philosophical and scientific, is abroad in the world. Men of education are becoming more interested in, and more desirous of a correct understanding of the doctrines of Christianity. The holy Scriptures are more read; the Christian revelation is more studied; and reason, which itself is the gift of inspiration, must and will judge of the meaning of the sacred volume. The authority of man will no longer mislead or awe; human tradition will cease to be reverenced; the convictions of the mind will be the only foundation of *professed* as it always has been of *real* faith.

Christian Examiner. The March and April number of this valuable work is just published. The reading public are too well acquainted with the general character and merits of this publication, to need any particular statement respecting it from us.—The last number, it will be recollected, was published on a plan somewhat different from that of the preceding numbers. More space is devoted to Notices of Recent Publications and to Intelligence, which renders the work much more interesting. A secular department is also introduced, in which is given a condensed "View of Public Affairs."

We have no words of commendation or censure for the number just issued, for we have as yet examined it only in the most cursory manner. We can only give a brief statement of its Contents. Under the head "*Miscellany*" we have on article on Clerical Duties, and a piece of original poetry. In the department of "*Reviews*" there are three articles, viz. a review of Paley's Sermans,—a continuation of the late review of Scott's life of Napoleon, by the same author,—and a review of the life, writings and opinions of Dr. Samuel Parr.

These are followed by "*Notices*" of various "*Recent Publications.*" Next comes the "*Intelligence,*" and a "*View of Public Affairs.*" The closing articles are "*Obituary*" of Rev. George Otis, and Mrs. Rebecca Phillips.

The article on *Napoleon Bonaparte* which will be sought for and read with eagerness, embraces *nineteen* pages. Its purpose appears to be a more distinct consideration of the *principle of action* which governed this extraordinary man.

Christian Teacher's Manual.

The first number of a small monthly periodical, with the above title, designed for families and Sunday Schools, has just been published in this city. We have looked over its pages with great satisfaction, and cordially commend it to the notice of those who are engaged in the religious instruction of children. We were particularly pleased with the brief lecture on the "*Germination of the Scarlet Bean,*" illustrated as it is by a lithographic drawing. It is a happy specimen of the true mode by which children may be taught to feel an interest in the works and providence of God, and be led to look through nature up to the Author and Governor of nature. From the characters and abilities of the conductors of this little book, most of whom are personally engaged in the work of Sabbath School teaching, we anticipate a valuable auxiliary to the cause of Christian education. Every parent and teacher should avail himself of this Manual. It supplies instruction at the same time to the teacher and the pupil.

ORIGINAL COMMUNICATIONS.

Spurious Text. I John, v. 7.

[Concluded from p. 66.]

The argument in favor of our verse, which is drawn from the proceedings of the bishops assembled at Carthage by Huneric A. D. 484. seems, at first view, to have considerable weight. We shall find, however, upon a closer examination, that it is only apparent. The argument is this, Huneric, an Arian prince, convoked four hundred Catholic bishops to defend their doctrines against the Arians. They accordingly assembled at Carthage, A. D. 484, but finding that, on account of the ascendency of the Arians, they should not have fair play, they presented a confession of faith in which the text of the three Heavenly witnesses was contained. Now it is argued, that as the Arians did not object to this verse as spurious, they must have regarded it as genuine. I shall endeavor to state some considerations, which will, I think, destroy the weight of this argument. 1. The only account which we have of this assembly, is from Victor Vitensis, one of the aforesaid Catholic bishops, who considering the extreme violence of party excitement, could not be expected to give any thing like an impartial account of the matter, especially as it was written within three years of the event. How much *judgment* he had to temper his party feelings may appear from his credulity in relating numerous miracles which had been wrought against the Arians. The following is a fair specimen: "When Arbogastes' forehead was bound with strong chords, he broke them like cobwebs, by looking up to Heaven. They then brought stronger, which he burst only by invoking the name of Christ." Now how much is the story of such a man, under such circumstances, worth. 2d. The story contains in itself, manifest marks of fiction and misrepresentation. To point them out, would require me to give an abstract of Victor's account, which my limits will not allow. I must, therefore, refer Gimel to Victor himself; or if this work is not at hand, to Porsons 11th letter to Travis. It may reasonably admit of a doubt, whether this confession was ever presented to the assembly at all. And if it was, according to Victor's own account, the assembly immediately broke up, thus shutting out the Arians from any opportunity of answering it. Moreover, if we are to infer, as Gimel no doubt would have us, from the Arians' not protesting against the genuineness of this verse, that they considered it genuine, by parity of reasoning, we must conclude from their not controverting a single argument in the confession, so far as we know, that they considered them incontrovertible, which, I presume, he would not assert.

But it will be said, that the Catholics would not have used this passage thus boldly, when they might know, it would be strenuously disputed and resisted. But is this more strange, than the conduct of many modern divines, who without half the provocation, bring forward the same passage without even hinting that its genuineness was ever questioned.—The same passage, concerning which the Electic Review, a Trinitarian publication, says, "We are UNSPEAKABLY ASHAMED, that any modern divines should have fought for the retention of a passage so INDISPUTABLY SPURIOUS" Is this conduct in modern divines less strange or less dishonest—nay, is it not much less excusable than that of these Catholic bishops? It seems to me plain, then, that the proceedings of an assembly at Carthage afford no presumption whatever in favor of the disputed passage.

"But," says Gimel, "the different sects of Christians kept such a jealous watch on each other, that if one had corrupted the scriptures, the rest would have exposed them." It might have been so, if printed editions had then been in use, by which the same alteration would have been extended to thousands of copies. But when copies were multiplied by the slow process of transcribing, any one might introduce a most important alteration without making it so public as to excite particular attention, and if one party found a text in their MSS. which favored their views, and which had been thus inserted, they would be very apt to consider it as genuine, adduce it in controversy, translate it into their versions, so that the only resource of after ages would be to refer, as has been done in the present case to the most ancient MSS. There are various ways in which an error may have crept in without subjecting any one to the charge of forgery. There is a MS. in the library of the king of France, mentioned by Father Simon, which contains the 7th verse, with a little difference, *in the margin*, as an explanation of the 8th. It is easy to see that a careless transcriber would be likely to write it as part of the text.

Gimel says "we have the same kind of evidence for the genuineness of this verse in particular as we have for the genuineness of the Scriptures in general.—" In proof that the Bible is genuine we have innumerable Greek MSS.; the testimony of a continued chain of Christian writers from Paul to the present time; the improbability, nay, the impossibility of a forgery from the minute coincidences observable between the parts, and other sources of proof for which Gimel may consult the various works on the evidences of Christianity. For this text we have the testimony of two *modern* MSS. to which are opposed 132 *ancient* ones;—of the miracle-monger Victor,—and of a few sage conjectures on two or three mysticising fathers. Add to these the testimony of the dark ages, and you have an array of evidence of the same kind, according to Gimel, as that which proves the genuineness of the scriptures in general!

"There never," adds my opponent "was a known instance in the whole history of the church, in which a trinitarian has shewn any inclination whatever to add to, mutilate, or alter, any text of scripture, for the purpose of making it more congenial to his own opinions." I confess I was rather surprised when I read this. The great Michaelis, himself a Trinitarian, had given me rather a different idea. He says (Marsh's translation, vol. I. p. 324.) "though no advocate for heresy, I candidly confess that the Orthodox themselves have been guilty of the charge which they have laid to others, nor do I confine this assertion to those who have assumed the title without deserving it, but extend it even to such as have even taught the pure and genuine doctrines of the Bible"—and (p. 326,) "the Orthodox then may learn to have charity for their brethren, and be cautious of accusing those who differ in sentiment, since the charge that is laid to their opponents, recoils too often on themselves. Jerome even gloried in his talent for theological conjecture, but if we strip a simple fact of its foreign ornament, and substitute plain language for a term that savors of learning, the boasted *conjectura theologica* is nothing more than wilful corruption." Besides we have above said that in the case before us there was no need to accuse any one of intentional forgery.

Gimel concludes with contrasting with this orthodox candor the behaviour of Unitarians. "The very reverse of this has been the uniform practice of Unitarians," &c. &c. We are willing to confess that Unitarians have dared to expunge whatever they have discovered that their Orthodox brethren have dared to add to the word of God; but never has any thing been erased (by modern Unitarians, we mean, for we will not answer for our ancient brethren so confidently as Gimel, though we have the authority of Michaelis (page 323) for saying that "the crime of corruption has never been proved upon them *in a single instance*")—without more satisfactory reasons than those which Gimel has assigned. The Unitarian who should propose to his brethren to expunge a verse which he confessed to be genuine, would meet with an indignant scorn, which even a Christian must feel towards one guilty of such an impious fraud. We would then advise our opponent to give up the task of restoring a text which Luther rejected; and of refuting Newton, Griesback, Porson, and Marsh, the brightest ornaments of both religious parties.

With these remarks I leave the subject. I should not have entered upon it all, but I felt indignant that the public should be called upon to receive a spurious passage as the word of God, and that too, upon the strength of writings which are acknowledged to be spurious,—of facts which turn out to be mistakes or fabrications, and of arguments which have been a thousand times refuted.

A. G

For the Christian Register.

Review of the remarks of "John" on the Divinity of Christ, in the Boston Recorder, of March 14th, 1828.

(Concluded from page 67.)

7. "*His understanding is infinite.*" Ps. 147, 5. It is by the same unwarrantable mode of influence, which we have already considered, that "John" attempts to prove this passage to be applicable to Jesus Christ But he adds, "Now Jesus Christ *is Almighty*. To Abraham he said, *I am* the Almighty God. Gen. *xvii. 1.* "Abraham rejoiced to see my day and he saw it and was glad." Now we ask, does this last passage prove to any candid intelligent mind, "by just and logical deduction," that Jesus Christ is intended in the former? The affirmation that Jesus speaks of himself Rev. i. 8, is equally unsupported by proof. The Son of God does not commence speaking before the 11th verse. In the eighth, John represents, what the *Father* "saith" of himself. And although the same title of Alpha and Omega is applied to the Son in the 11th as to the Father in the 8th, this no more proves the Son to be omnipresent, than he title of Lord being applied to David, proves him to be so. As Scripture and reason require us to understand the terms God, Lord, &c. in an inferior sense, when applied to men; so do scripture and reason require us to understand the same titles, and others, when applied to the Son, in an inferior sense, to that, in which they are applied to the Father.

Although "John" has not offered us any proof that Jesus Christ is strictly Almighty, we will offer him *scriptural* proof, and from our Saviour's own testimony, that he is not. See John v. 19. x. 29. xiv. 28. The declaration of Jesus Christ, "Verily, verily, I say unto you, the Son can do nothing of himself," &c. is an answer to the Jews, when they charged him with making himself equal with God. As "John" (not the Apostle) has united with the Jews in this charge, we respectfully direct his attention to our Lord's reply, and ask him, whether "the faithful Witness" could have used words which more explicitly deny the charge? There is not a single declaration of Jesus Christ; in the four gospels, in which he claims auy higher title than that of "the Son of God." Those who received claim to this character were "blessed," without being required to acknowledge him in any higher nature. See Matt. xvi. 16, 17.—These facts go far to prove that the title of God, in John i. 1, is applied to Christ in a figurative sense. If we admit the testimony of Jesus Christ, we must believe, that all the power he has "in heaven and in earth;" all the power, by which he gives eternal life to his saints, is "*given him*" by the Father. Matt. xxviii. 18; John xvii. 2.

8. "*The King eternal, immortal, invisible, the only wise God.*" 1 Tim. i. 17. "To the only wise God our Saviour," &c. Jude 25. The testimony of "John" is, "there surely is no Saviour but Jesus Christ."—The testimony of God is,—that he who is "the God and Father of our Lord Jesus Christ," is "God our Saviour." Titus iii. 4—6. The reader will receive which testimony he chooses. Had "John" affirmed that Jesus Christ is the only Saviour, "*through*" whom "God our Saviour," sheds on us abundantly the blessings of his love; the only name by which we must be saved; we would have said, "this witness is true."

As he who is at the right hand of the Father is worshipped Rev. v. 13, *it* is inferred that he is worshipped "*the same*" as the Father. The holy and happy worshippers of the heavenly Jerusalem are indeed represented as worshipping God and the Lamb. No Trinitarian doxology is heard in that temple. Nor does the declaration, that they worship God and the Lamb, prove that they worshipped both as Jehovah, any more than the declaration 1 Chron. xxix. 20 that the people of Israel "worshipped the Lord, and the *King*," proves that they worshipped both as Jehovah. Let us lay aside our own systems a moment, and candidly inquire, Is being worshipped as "*begotten,*" Heb. i. 6, the same as being worshipped as the *self existent* Jehovah? Is being worshipped as "*the Lamb that was slain,*" the same as being worshipped as *the ever living God?* Is being worshipped as "the *Son* of God," John ix. 35, 38, the same as being worshipped as *God himself*, and as the *Father*? Is being worshipped "to the glory of God the

Father," Phil. ii. 11, the same as being worshipped to his own independent glory? Alas! that intelligent minds should be so biassed by an erroneous system, as to suppose that the mode of reasoning "John" has adopted throughout his communication, is "just and logical."

To every reader, who, by the grace of God, is determined to have his faith regulated by the pure word of truth, and not by the systems of fallible men; we now submit the question, whether "John" has, or has not entirely failed in his attempt to disprove the affirmation of "S," that "not one of these titles or declarations, or any equal to them, is ever *applied* to Christ."

Let the disciples of Jesus take warning *from* the example of Peter, Matt. xvi. 22, and learn, that by expressing their love to Jesus Christ, in a manner inconsistent with his own testimony; while they expect his approbation, they meet his rebuke. Let us believe in his true character as the Son of God, which we implicitly deny, if we say he is God himself. Let us love, obey, worship and trust in him, in this endearing character. Let us, beloved brethren in the Lord, abandon a tradition of the dark ages, which it is impossible for the greatest minds to reconcile with the doctrine of the divine unity; and let us believe the testimony of Jesus Christ, John xvii. 3, that the Father is "the only true God." To *us*, as to the first disciples, may there be "but one God, the FATHER," to whom be glory, everlasting."

G.

THE CAUSE OF PEACE.

MR. EDITOR,—

I have now lying by me a number of publications on the subject of War and Peace, some English, some American. I have long been intending to offer extracts from them for your paper; but have delayed it, (as many other good works are delayed,) to the present time. I propose now to send you some passages, which may serve to keep the subject before the public, and in some measure to promote the progress of peace principles. To your readers in general I would earnestly recommend the reading of the *Friend of Peace*, published quarterly, which ought to receive the hearty patronage of every advocate of the cause; and also a little volume of *Essays on Peace and War by Philanthropos*, which presents many excellent and striking views of the subject. The first of these works may be had of Hilliard, Gray, & Co; the second, at the Bookstores generally. From these works I copy the following passages. The first, is from a Report of the Mass. Peace Society. It is a Catalogue of the "wars, in which civilized nations have been engaged, since they became christian, or since Constantine assumed the reins of the Roman empire, omitting a great number of petty wars, in small nations of antiquity,—temporary insurrections, or trivial hostilities—and a multitude of wars, which have been carried on between christian and savage nations."

These are divided into the eleven following classes, viz,—

"44 Wars of ambition to obtain extent of country.
22 Wars for plunder, tribute, &c.
24 Wars of retaliation or revenge.
8 Wars to settle some question of honor or prerogative.
Wars arising from disputed claims to some territory.
41 Wars arising from disputed titles to crowns.
30 Wars commenced under pretence of assisting an ally.
23 Wars originating in jealousy of rival greatness.
5 Wars which have grown out of commerce.
55 Civil Wars.
38 Wars on account of religion, including the crusades against the Turks and heretics."

"Alexander's chief motive was a love of fame; while Charles seemed to take a brutal delight in havoc and bloodshed. Frederic III, falsely called the great, partook of both characters; and while it is difficult to say which moved him most, a love of power, or a love of fame, it is evident he loved war for its own sake. The reasons he himself gave, for the invasion of a neighboring country were, "an army quite fit to march; a treasury ready prepared; and perhaps the ambition of acquiring renown." These were his avowed reasons for robbing the daughter of Charles VI. of one of her finest provinces; and such was the man whom the world calls *the great*."

"Frederic, on his invasion of Silesia, felt himself constrained, by a deference to public opinion, to 'erase the word God from the motto of his standard in which it was joined with country."

"When a prince, or a republic, makes war for glory, glory is always claimed.—Every victory is glory; a good retreat is glory; and some are so sagacious in hunting out glory, that they find it even in a defeat. This same glory is a sticking kind of stuff. None ever rubs off. Ask Britain, what compensates her for her myriads of lives lost, and her thousand millions of debt!—She answers, *glory*. Ask France, what she obtained by her wars, to compensate her for the hundreds of thousands of her subjects destroyed by cold and heat, pestilence and famine, fire and sword? She answers, *glory*."

"Thus the amiable and benevolent John Newton, commanded a slave ship, after he had a good hope that he was a free man in Christ. Public opinion sanctioned the nefarious traffic; and no sooner did the signals announce the arrival of a slave ship off The Rock, than all the church bells of Liverpool chimed to the joyful tune of "*welcome home Guineaman*," something like a modern triumph. What a change has been wrought in public opinion, as it respects the slave trade! The time is not far distant, when the trade of war will be equally execrated; and it is the duty of every one to do what he can, to forward so desirable a consummation."

Bearing up against temptations and prevailing over them, is the very thing wherein the whole life of religion consists. It is the trial which God puts upon us in this world, by which we are to make evidence of our love and obedience to him and of our fitness to be made members of his kingdom. *Sel.*

SUMMARY.

CONGRESS. In the House of Representatives a resolution has passed for appointing a joint Committee to fix a day for adjournment. This resolution was under consideration in the Senate on the 24th, but no decision was made.

The National Intelligencer says:—

"They are of opinion, in all propability, that, with something like four hundred bills upon the table of the House of Representatives, about a hundred of which already passed the Senate, it is altogether too soon to tie up the two Houses by any vote fixing a day for adjournment, which, once fixed could not be altered without the consent of both Houses."

On the subject of *Internal Improvements* the Senate had proposed to limit the appropriations for surveys to such works as are already begun. The House of Representatives have refused thus to limit the appropriations.

On thursday the 24th ult. the House instructed the Military Committee to bring in a bill to abolish the office of Major General of the Army of the United States. It appears that the nomination of Major General Macomb to this office has not yet been acted on in the Senate.

A debate of some length took place in the House on the 23rd on the subject of appropriations of Indian affairs.

Asylum for Indigent Boys. The Anniversary of this Institution took place in this city on Friday the 25th inst. A Discourse was delivered in the Old South Church by Rev Dr. Beecher, and a collection taken for the benefit of the funds.

This Institution was established in 1815.—Since that time the whole number of applicants for admission has been 310, of this number 122 have been received, and 75 of these have been bound out as apprentices. Three only have died. *Forty* now remain in the Asylum.

Boston & Liverpool Packet. The packets of the line lately established between this port and Liverpool have, thus far sailed punctually on the first day of the month. The Packet ship Boston, a new vessel, and finished in a style of great elegance, as well as furnished with almost every imaginable convenience and comfort sailed from this port on Thursday. The fame of her beauty of workmanship, and rare accommodations called crowds of visitors for two or three days previously to her sailing.

The following is a list of the passengers.

Professor Norton, lady, child and servant, of Cambridge—Samuel T. Gair, Esq. lady, three children and nurse, of Liverpool—Edward Clark, Esq. lady, and servant—Eben Rollins, Esq. lady and servant—Misses Wainwright, Blake, and Guild—Samuel Lawrence, Esq.—Charles Ledyard, Esq. of Halifax—Messrs. Jona and George Hopkins, of Northampton—Mr. Edward D. Preble, of Portland. Those not mentioned of another place, are of Boston. There were also 23 steerage passengers.

Accident. The Courier of Thursday gives the following account of a distressing accident which occured in this city on Wednesday morning.

"Agreeably to notice given in the public prints, a large assemblage of persons had convened to witness the ceremonies of laying the corner-stone of the Methodist Chapel about to be erected in North Bennett st. The floor had been laid and covered with rough boards, for the accommodation of the assembly, and on it, it is supposed, there were seven or eight hundred people collected. During the religious services, while Mr. Maffit was addressing the audiense, one of the principal beams of the floor gave way, and about one quarter of the whole floor suddenly sunk into the cellar, with all the people then on it—probably near two hundred individuals, men, women and children of all ages. The celler was fifteen feet deep; and the effect of such an accident, on those who were spectators of it, as well as those who were partakers in the calamity, can be more easily conceived than describeed."

The following names and particulars have been obtained, and are given in the Courier.

Mrs. Russell, one leg broken; Mr. Johnson, one leg broken; Col. Hayden, both legs broken; Mrs. Hall, badly injured; Mrs. Davis, very badly hurt; Mr. Goodwin, both legs broken; Mrs. Scott, one leg broken and very dangerously hurt; Mrs. Phillips, severely injured; Mr. Rogers, severely injured; Mrs. Ann Howe, badly hurt; Miss Ann Palmer, badly injured; Mrs. Motley, one leg broken; Mrs. Grubb, severely injured; Mrs. Woodward, one leg broken; Mr. Fisher, one leg broken; Miss Agnes Jones, badly hurt; and a child living in Common street, one led broken It is calculated, by those who were present, that about sixty people were more or less bruised, from twenty to twenty-five of whom were very much hurt, and three or four dangerously.

The Building Committee have published the following notice in the several papers of the city.

The Building Committee of the *Methodist Episcopal Church* in North Bennet-street, which was yesterday the scene of a heart-rending accident, after expressing their deep sorrow that so much pain and suffering have fallen upon their friends and fellow-citizens, cannot but express their perfect satisfaction with the previous arrangements of the architect, workmen and all concerned.—The failure of a floor beam of such dimensions as that which gave way, supported as it was by a pier of brick work and two wooden supporters, seems to be a circumstance against which human prudence would not have thought a guard necessary. Some of the most experienced mechanics in the city have given their opinion that they should have considered the floor a place of security for as many as could have found a standing upon it.

The special thanks of the committee are tendered to the citizens in the vicinity who generously threw open their houses to the sufferers.

JOHN EATON.
THOMAS PATTEN.
JOHN TEMPLETON.
THOMAS GREEN.

Boston, May 1, 1828.

Relief of the Sufferers. As many of those who had their limbs broken, and sustained other serious injuries, at the laying of the corner stone last Wednesday, in North Bennet steet, are in circumstances that render their calamity doubly distressing, the religious society worshipping in Bromfield Lane, and the other Methodist Societies in this city, will take up a collection after divine service next Sabbath Evening, to be applied in relieving the most afflicting cases.

Fire. We learn the barn of Dr. Marshall, in Fitchburg, was burnt between 2 and 3 o'clock on the morning of the 25th inst. The dwelling house was barely saved, by pulling down a wooden house, which connected it with the barn. It is said that this fire, and the one in Fitchburg mentioned in our last, were both unquestionably the work of an incendiary. Great excitement is felt on the subject, and it is feared that the work of destruction is not yet at an end.

Wor. Spy.

The proprietors of the Boston Commercial Gazette, of this city, have advertised that they shall issue their paper daily hereafter, commencing with Monday, the 5th instant.

A correspondent of the Eastern Argus claims to have discovered a new method of making glue water proof, His method is to immerse the common glue in water till it becomes soft, and then dissolve it in raw linseed oil, with a gentle heat. He says it has all the properties of the common preparation, and is moreover completely imprevious to water.

This is a discovery of vast utility, and will, without doubt soon be tested by our mechanics, to whom such a discovery has long been a desideratum.

Ordinations.—On Wednesday, April 16, Rev. Martin Tupper, was ordained over the Church and First Evangelical Society in Hardwick,

Ordained at Albany, Me. March 26, Rev. Thomas Ayer, as Pastor of the Church of Christ in that place.

From Europe. By the packet ship William, London papers to March 15th have been received.

There continued a strong prospect of war between Turkey and the Allied Powers. There appears to be no good evidence of the want of a good and correct understanding between the allied powers.

FRANCE. The Paris papers of March 18, states the government are endeavouring to hire 100 merchantmen at Marseilles, as transports; it is not known whether for the expedition to Greece or to Algiers. A detachment of Artillery left Toulon for Toulouse on the 14th March. The soldiers were eager for their departure, and in high spirits.

M. de Montmart is to replace the Count de Ferronays, in the French Embassy to St. Petersburg. *Mass. Journal.*

GREECE AND TURKEY.—A proclamation has been addressed to the Greeks by the President, Count Capo d'Istria, dated Egina, Feb. 2, in which he exhorts them to union and good order; declaring that they will have no claim to the assistance which he has required for them from the Allies, until they have put an end to the anarchy, which distracts them. The Count announces his intention of convening the National Assembly in April; and in the meantime establishes a provisional government founded on the bases of the acts of Epidaurus, Astros, and Trezenium. The provisional government, which assembles under name of Pan-hellenium, is composed of twenty-seven members, but its functions are to cease on the meeting of the National Assembly. *Ibid.*

The Augsburg Gazette says;—According to Col. Fabvier's report to the Greek government, the fort of Scio still made an obstinate resistance on the 7th Feb. In a sally made by the Turks on the 23d of Jan. only 200 out of 1000 returned to the fort, and all their colours and principal officers had fallen into the hands of the victorious Greeks, who lost only forty men.

No news of any importance has arrived from Turkey during the week, but it is assumed as a fact in the political circle, that the Russians have crossed the Pruth, and have marched to the left bank of the Danube, occupying Moldavia and Wallachia.

Turkey.—An extraordinary Divan was held at the end of February. The Grand Vizer, the Reis Effendi, and a number of the most considerable persons in the Empire were present—it is affirmed that the discussions were rather of a serious nature, some members having declared that it was necessary to return to more moderate views. The Sultan was present, but as usual, concealed.

The prime Governor of Wallachia received on the 22d, through his agent at Constantinople, an assurance in the name of the Sultan and from his own mouth, that even in case war should brake out between the Ottoman Porte and a foreign power, the two principalities should never be invaded or attacked by Turkish troops. The Prince was invited to make known this assurance for the general tranquility of the country; and he communicated it on the 24th to the assembled Boyards.

To Correspondents. Lines "on the death of an infant" were sometime since received for the Register, but were mislaid before they were read. They have this moment come to light, and will appear in our next. We state this in justice to ourself, as we are unwilling that a correspondent [unknown to us] whose favors we so much value, should suppose, that in the dearth of good original poetry, we could have hesitated a moment about the insertion of those lines, or allowed any common place articles to have taken precedence.

Several other communications are on hand.

MARRIAGES.

In this city, Mr. John Jones, to Miss Elizabeth Cheny.—Mr. William E. Blanchard, to Miss Grace H. Hathorn.

On Tuesday evening last, by Rev. Mr. Ripley, Mr. Henry Sargent, to Miss Mary Ann Sargent, daughter of Mr. Loring Sargent.

In Biddeford, Dr. Horace Bacon to Miss Mary E. Coffin, both of B.—Mr. Nathaniel W. Bowers, to Miss Eleanor Allen, both of Saco.

In Newburyport, Mr. Benjamin F. Whittemore, of Boston, to Miss Martha M. Goodrich.—Mr. Andrew Floyd, of Boston, to Miss Angelian Reed.

DEATHS.

In Brookline, on the 27th inst. Miss Mary Russell Sullivan, daughter of Richard Sullivan Esq.

In Salem, Mrs. Sally Cheever, relict of Capt. Samuel Cheever, aged 78.

In Plymouth, Mr. Rufus Churchill, aged 57. In Pembroke, Mr. Aaron Magoun, aged 84. In Dartmouth, Mrs. Abigail Briggs, aged 90. In Hanson, Mrs. Eliza Howland, wife of Rev. Freeman P. Howland, aged 27.

In Nantucket, Miss Hepzibeth Gardiner, daughter of Grafton Gardiner, Esq. deceased, aged 91 years, 5 months.

In Portsmouth, N. H. Mr. Charles W. Marden, aged 29.

In Nobleboro,' Me. Hon. Matthew Cottrell, aged 65.

In Saco, Doct. Richard C. Shannon, aged 55.

In Philadelphia, John Morton, Esq. for many years President of the Bank of North America.

Drowned—in this harbour, on Tuesday, 22d inst. Mr. Isaac Wyman, of Chelsea, aged 22.

In Westmoreland, Oneida co. N. Y. on the 1st inst. Alexander Parkman, Esq. in the 82d year of his age. The deceased was a son of Rev. Ebenezer Parkman, formerly of Westboro,' Mass. He spent three years in the military service of his country during the Revolutionary struggle. At the age of 41, after enduring the labours and privations of a new country for ten years, in New Hampshire, he came with a rising family to Westmoreland, while it was a dense wilderness. He was one of the first white men that ever felled a tree or marked a road in that town. He was one of the affectionate, happy few, who sat at the "first supper of the Lord," that ever was dispensed there; and there is but one of that little band who survives him in the church. He was the first moderator chosen by the church; and ever after, till laid aside by infirmities, he was one of the small number who sustained the burden, felt the solicitude, and enjoyed the pleasure of building up in the desert this church of Christ. But he is gone; and in him his country has lost a soldier, who exposed his life to give her liberty; his children, a father who loved them; his friends, a sympathizing friend; and the church, a brother, who rejoiced when she rejoiced, and wept when she wept.

Utica Recorder.

STAGE NOTICE.

THE Office of the UNION STAGES for Concord, Groton, Ashby, Fitzwilliam, Keene, Charlestown, (N. H.) Windsor, Woodstock, to Burlington, Brattleboro', Upper and Lower Canada, Saratoga Springs, Troy, Albany, Buffalo, &c. is removed to No. 4. Elm Street, near Hanover-street. Books kept at said Office; at Holland's Coffee House, Howard-street; at the Tremont Coffee House; and at Hamilton's City Hotel, No. 3, Sear's Buildings. Starts from the above office every morning at 4, A. M. and arrives at Keene same evening at 7 o'clock. The Union Stages Connect with a daily line from Groton to Lowel, at Groton.

This line of Stages is not surpassed by any in New-England, for elegant and fleet horses, easy and well built carriages, and first rate, experienced drivers. Fare from Boston to Keene, (a distance of 80 miles,) $2 50, and about the same rates to any part of the country with which this line is connected.

Any information required by travellers respecting the various routes to different quarters of the United States, will be correctly and cheerfully given by the Agent of the Company, at the Office in Boston, and every facility given, as far as practicable. May 3.

LARGE SALE OF THEOLOGICAL AND MISCELLANEOUS BOOKS.

ON Thursday May 29, at 3 o'clock P. M. at office No. 36, Washington-street, a very choice and valuable collection of Theological and Miscellaneous Books, embracing an extensive variety of rare and standard publications, mostly *Theological* A catalogue of The whole will be published, and the books may be examined three day's previously to the sale. WHITNEY & COOLY, *Auct'r.*

TRACT, A. U. A.—2d SERIES, No. 1.

JUST published at the Depository 72 Washington-street, "Objections to Unitarian Christianity considered." BOWLES & DEARBORN.
May 3. 3t.

PROSPECTUS
OF THE
GENIUS OF UNIVERSAL EMANCIPATION

THE publication of this work commenced on the Fourth of July, 1821, and was issued, in monthly numbers, during the period of four years. Since then, it has been published weekly. It is printed on a fine super-royal sheet, and folded in quarto form, so as to render it convenient for binding. It circulates in nearly every State and Territory of this Republic, and somewhat abroad. But its principal supporters are the citizens of our southern and western slave-holding States.

It has ever been the object of the editor to make the work an active instrument in exposing the evils and dangers of the slave-holding system in America, and in devising means for its annihilation. To this subject it has ever been, and will continue to be, principally devoted. A condensed statement of the most important current news, domestic and foreign, is given in each number: and a small department is also reserved for literary and miscellaneous articles.

As it is the intention of the editor to spare no pains to render this paper interesting to its patrons, the friends of the cause which it advocates are looked to, with confidence, for a liberal support.

TERMS OF SUBSCRIPTION.—The price of subscription is THREE DOLLARS *per annum*, payable *within six months of the time of subscribing*. But a full receipt will be given, if TWO DOLLARS AND FIFTY CENTS be paid *in advance*.

Subscriptions will not be received for less time than a year, out of the city of Baltimore; and the money must always be paid in advance by distant subscribers. The difficulty of collecting small sums, at a distance, renders a strict adherance to this rule indispensably necessary.

Subscribers will not be at liberty to withdraw their names if they are in arrears.

The postage must be paid on all letters and communications received by the editor through the Post-Office. Address BENJAMIN LUNDY, *Editor*, corner of Market and South Gay Streets, Baltimore.
March, 1828.

FEMALE SEMINARY *at Groton.*

MISS PRESCOTT informs her Friends an the Public, that the Spring Term of her School will commence on the 5th of May next.

The Branches taught in this Seminary, are Reading, Writing, Orthography, English Grammar, Arithmetic, Ancient and Modern Geography Rhetoric, Composition, Criticism, Ancient and Modern History, Logic, Chronology, Mythology, natural, moral, and intellectual Philosophy, Chemistry, Botany, Astronomy, and Geometry; plain and ornamental needle-work, Drawing and Painting on paper, and wood, also by Theorems, on Velvet, Projection of Maps, &c. In addition to the above branches, instruction will be given in the Latin, French, and Italian languages.—Also, Lessons on the piano-forte and Organ.

While Miss. P. tenders her grateful acknowledgements to her Patrons and Friends for past favors, she hopes the superior local advantages of her commodious establishment, joined to her unremitted efforts for the moral and intellectual improvement of her pupils, will insure a continuance of that patronage hitherto so liberally bestowed.

Groton, March 25, 1828. 3t.

JUST PUBLISHED,

BY BOWLES & DEARBORN, 72 Washington-street, THE UNITARIAN ADVOCATE, No. IV. for April, Vol. I.—Edited by Edmund Q. Sewall.

CONTENTS.

Miscellany. Error in every System is Truth distorted; The Parental Character of God; Hymn; Spirit of the Pilgrims; Stephen the Matyr's Dying Words; Sonnet; Letters of an English Traveller.

Sunday Schools. Influence of Sunday Schools on Society; Religious Teaching is Charity; Hints to Sunday School Teachers.

Intelligence. Annual Fasting and Prayer for Colleges; Charity Students, The Presbytery of Hanover Religious Denominations in the United States; Missions; Hungarian Popular Songs.
April 1st. 3t.

NEW READING ROOM.

THE Subscriber informs his Friends and the Public, that the Reading Room, which has been noticed in some of our Papers, is now nearly completed, and many of the Papers and Magazines have been received, and others will be as soon as returns can be had by Mail. A Book will be open for subscription, and all who wish to avail themselves of this opportunity, are invited to call at the Room, No. 11, Market-st. which will be open for Subscribers, every day and evening, in the week, Sunday excepted, where may be seen the regulations and terms of Subscription.
AMOS H. HASKELL.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD, 184 Washington-street, have just published, the third and fourth numbers of "The School: or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12.

AN ABSTRACT OF THE BIBLE HISTORY.

FOR SUNDAY SCHOOLS AND YOUNG PERSONS. Just Published by BOWLES & DEARBORN, 72 Washington-st. an Abstract of Bible History, for the use of Young Persons, with Questions for Examination, a scheme of Scripture Chronology, &c.—First American, revised and altered, from the Seventh London edition.

Extracts from the Preface.

A small Abridgment of the Scripture History, originally drawn up for a Sunday School, beyond which the author had not flattered himself that it would find its way, having been several times called for by the public, advantage has been taken of each return to press, to make such additions and improvements as occured to the author and his friends.

* * * * * * * * *

As it was originally intended for a First Book, a few lessons were prefixed, composed in words of one syllable; which might at once be easy to young readers, and convey some tolerably accurate, but familiar and intelligible idea of God, and man's duty to him, previous to their becoming acquainted with his works of creation and providence, in the way of historical narration; a mode of religious instruction which is the most entertaining and captivating, as well as the most suited to the capacity of the youthful mind, which can perceive the connexion of a story with its moral, before it can follow an abstruse argument, or take an interest in a systematic summary of rules. These lessons are still retained; and a slight sketch of scripture geography is added to the whole, with a view to excite, but not to satisfy, curiosity.

Newcastle, March 1, 1824.

The return of this little work a seventh time to the press, has given the Author an opportunity of a further revisal and correction, by which he hopes that it will be found in many respects considerably improved.—A short introduction, explanatory of the words *Bible, Testament, Covenant, Scripture, Canon*, &c. is prefixed; and a short Scheme of *Scripture Chronology* is added. * * * * * * * *

On the first reading, the Author would recommend that children be indulged with reading, or hearing read, the full account as it stands in the Bible, of any particular history which may strike them.

But the Author submits it to the consideration of Parents and Teachers, that it should not be made a First Book, and then be thrown aside; but that, after a subsequent perusal of the Scripture at large (perhaps after more than one) it may very profitably be taken up again and again; and that thus the several incidents contained in Scripture history may be more deeply imprinted on the mind, together with the instruction intended to be conveyed by them.

THE PROSPECTS OF CHRISTIANITY.

A SERMON delivered at the Ordination of the Rev. Warren Burton, as minister of the Third Congregational Society in Cambridge, March 5. By Rev. F. W. P. Greenwood.

SIGNS OF THE MORAL AGE,

A SERMON preached in Reading, North Parish, on Lord's day, Jan. 1, 1828, with sundry notes.—By Rev. Andrew Bigelow. Just published by BOWLES & DEARBORN, 72 Washington-street.
March 29. 3t.

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail.

☞ Tracts will be gladly sent, in exchange for this number of the paper,—or cash will be paid for it if preferred. April 19.

THIS DAY PUBLISHED,

BY BOWLES & DEARBON, 72, Washington-street, the Christian Teacher's Manual; designed for Families and Sunday Schools.

CONTENTS. Preface; Origin of Sunday Schools; What should be taught in a Sunday School; What are the requisites in a Sunday School Teacher; Franklin Sabbath School; James and his Sister; Scriptural Representations of God; Observances of Fasting and Praying; The best way to be Happy; What is Prayer; Hymn for a Child; To the Spring; Notice.

"The Christian Teacher's Manual," is published on the fifteenth day of every month; each number contains about sixty pages, 18mo. size, and embellished with a Lithographic Drawing. The whole making two volumes a year, of about 350 pages each.

The work is supported by a number of individuals, associated for the purpose—among whom is the Author of the "Well Spent Hour."

Price Two Dollars a year—payable on the delivery of the third number.

Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publishers.
April 19. 3t.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by
April 19. JOHN MARSH.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass.	William Brown.
Sandwich, "	Rev. E. S. Goodwin.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole, Mass.	Palmer Morey.

POETRY.

THE WALL-FLOWER.

BY DELTA.

[From Mr. *A. Watt's* "Literary Souvenir, for 1828."]

The wall-flower—the wall-flower,
How beautiful it blooms!
It gleams above the ruined tower,
Like sunlight over tombs;
It sheds a halo of repose
Around the wrecks of Time:
To beauty give the flaunting rose,
The wall-flower is sublime.

Flower of the solitary place!
Grey ruin's golden crown!
That lendest melancholy grace
To haunts of old renown;
Thou mantlest o'er the battlement,
By strife or storm decayed;
And fillest up each envious rent
Time's canker-tooth hath made.

Thy roots outspread the ramparts o'er,
Where, in war's stormy day,
The Douglases stood forth of yore
In battle's grim array:
The clangour of the field is fled,
The beacon on the hill
No more through midnight blazes red,
But thou art blooming still!

Whither hath fled the choral band
That filled the Abbey's nave?
Yon dark sepulchral yew-trees stand
O'er many a level grave;
In the belfry's crevices the dove
Her young brood nurseth well,
Whilst thou, lone flower! dost shed above
A sweet decaying smell.

In the season of the tulip cup,
When blossoms clothe the trees,
How sweet to throw the lattice up,
And scent thee on the breeze!
The butterfly is then abroad,
The bee is on the wing,
And on the hawthorn by the road
The linnets sit and sing.

Sweet wall-flower, sweet wall-flower,
Thou conjurest up to me,
Full many a soft and sunny hour
Of boyhood's thoughtless glee;
When joy from out the dasies grew
In woodland pastures green,
And summer skies were far more blue
Than since they e'er have been.

Now Autumn's pensive voice is heard
Amid the yellow bowers,
The Robin is the regal bird,
And thou the Queen of Flowers!
He sings on the laburnum trees,
Amid the twilight dim,
And Araby ne'er gave the breeze,
Such scents, as thou to him.

Rich is the pink, the lily gay,
The rose is summer's guest,
Bland are thy charms when these decay,
Of flowers—first, last, and best!
There may be gaudier on the bower,
And statelier on the tree,
But, wall-flower—loved wall-flower!
Thou art the flower for me.

LADIES' FRIEND.

From the Ladies' Magazine.

FEMALE PIETY.

Fair Reader! do not startle at this subject, nor turn the leaf over in disgust. We are not going to preach; and if we prose dully for a few moments, we will not make war upon your smile, nor exhaust our rhetoric on the thankless task of inducing you to lay aside your cheerfulness. By piety, we mean not monastic severity, nor the resignation of those pleasures which render life agreeable. We are not of that tribe of ascetics who center piety in seclusion, or who recognise a devotional spirit only in penance and prayer. True piety has a wider field for exertion; is altogether unmixed with that bitterness of feeling which vitiates the sweets of life. It is not necessarily at war with the temperate indulgence of the appetites, or the propensities of our nature. It aims not at encroachments upon their proper confines, and attempts to restrain them only when they threaten to evade those limits which God and nature have assigned.

Piety is not the feeling of a moment, the temporary effervescence of enthusiasm, nor the fitful raphsody of a heated imagination. It is a calm, a steady, and a sober feeling,—sober, though it smiles,—steady, although, in the hurry and bustle of life it may not be seen,—calm, although it is by no means dead to the deepest sympathies. Its seat is in the heart, and the heart, therefore, is the proper field for its exercise. It is cheerful,—it is not unwilling to be gay, but it is not thoughtless, it is never inconsderate. Having its seat in the heart, it is the deepest, the fullest fountain from which the streams of benevolence can flow. Although it cannot wholly control, its business is to regulate the affections, and to assign to every object its due share of estimation and regard.

One of the chief sources from which the female sex derive their highest enjoyments, is the gratification of those tender sensibilities with which, by nature, they are endowed. Their love once placed upon an object, is as immoveable as the insect that grows upon the rock, which dies in the struggle to retain its hold. The nice susceptibilities of the female heart render it peculiarly open to the cultivation of those faelings, which spring from the indulgonce of the best affections. That these affections were implanted in the bosom, for the best of purposes, none will doubt,—that their indulgence is accompanied with the most unalloyed pleasure, many have experienced, and all will readily admit; that the degree of pleasure, experienced from the indulgence of these affections, is in some respects commensurate with the worthiness of the object upon which they are placed, is a truth, which although some may be disposed to doubt, no one will be so hardy as to deny. If then the indulgence of the affections is considered, as it undoubtedly is, one of the sources from which our best pleasures are derived, and the intensity of those pleasures be increased by the worth of the object on which they are concentrated, there must be a pleasure in piety, inaccessible to those whose desires are confined to the perishable things around them.

The duties of the female sex all concur in enjoining the cultivation of a pious and devotional spirit. To them is confided the helplessness of childhood, the trials of sickness, and the infirmities of age, and it is necessary therefore, that they should feel and appreciate their deep responsibility. The pillow of sickness is softened by their endearing attentions; the troubles of the world are alleviated by their affectionate offices; and it is from them that the tender minds of the young are to receive their first, their most lasting impressions. If the pleasures and the gaiety of the world have wholly seduced the female mind from the contemplation of those subjects which show that she is a responsible being; if the round of fashionable pleasures be a fountain in which, by dipping, she is drowned, she must be dead to the discharge of those silent unobtrusive offices which tend to develope the charms of her moral nature, and awaken that intensity of interest, which most highly endears her to our hearts.

The softer, has often been called the weaker sex. The term is doubtless intended to imply a want of physical, rather than of intellectual strength. And if she is thus weaker, there seems a peculiar motive for confidence in that Being by whom the weak are made strong.

From a consideration, also, of the intensity of her affections, a powerful argument is derived, to show the peculiar fitness of devotional feelings to her moral temperament The cares and troubles of life, which crowd in denser succession upon the stronger sex, may overwhelm the consideration of lighter disappointments and wean the heart from preying upon itself, even when thwarted in the objects of the strongest desire, or when the dearest possessions are wrested from them. But to woman, secluded from the bustle of life, the rivalry of fame, or the prosecution of personal aggrandizement, there is no retreat from the gnawings of disappointed love, the agony of misplaced affections, or the wasting corrosions of domestic calamity. Her solace must be all within; and that, too, a powerful antidote to the poison of affliction. Where then, can her soul find refuge, but in those devotional feelings, which teach her that the sorrows of this world are not to be compared with the glory that shall be revealed.

But there is a consideration stronger than any to which we have yet alluded, which, while it applies to mankind, in general, will be found of peculiar application to the female sex; since their affections are not only stronger, but more ductile than those of the other. The perishing objects of earthly pursuit will, sooner or later, have an end. The pleasure derived from the pursuit of those objects must naturally perish with them. But the heart, in which the desire of those pleasures resides, being thus cut off from a fruitful source of its happiness, remains forsaken and solitary. The other avenues of enjoyment and satisfaction having never been opened, allow no entrance to additional pleasures, and the old channels having been drained and dried, the supply which had once been afforded, fails, and nothing remains within the heart but itching desires, and uncontrolled passions, doomed never again to be satisfied. Hence in the language of inspiration, "they who sow to the flesh, shall of the flesh reap corruption." To those whose enjoyments are sensual alone, to those whose moral feelings have never been cultivated, to those who by the indulgence of benevolent feelings, and the discharge of moral and religious duties, have acquired no foretaste and relish for the felicity of the blessed above, God has promised no future reward—heaven can furnish no happiness. So that the misery which inevitably attends a sinful and inconsiderate course of life, is not so much the punishment inflicted by Divine justice, as it is the necessary and unavoidable consequence of such a course. As well may the husbandman, who sows the field with tares, expect to reap the most valuable grain at harvest, as one who has neglected the culture of moral excellence, may expect to enjoy the happiness in reserve for those who excel in righteousness—a happiness not so much the reward, as it is the necessary consequence, of a virtuous course.

We have alluded to the peculiar application of these considerations to the female sex, principally on account of the ductility of their affections. The worldliness of the mind of man, hardens him against the impressions which take such strong hold of the female heart. The pride of his nature revolts at the idea of dependence, and renders him more regardless of the consequences of his own obduracy. Far different is the case with woman. Her domestic occupations are attended with none of those engulphing cares, those deep anxieties, into which the other sex are so often plunged. In the midst of her industry, her mind is at leisure, her heart is free to indulge those meditations, which as they produce, so also do they render pleasant, the feelings of devotion. Hence we find that the sex is distinguished above the other, for attention to the duties of religion, and that the number of attentive worshippers at the altar, among them, is far greater.

We have alluded to this subject, as one which, above all others, promotes the happiness of this life, verifying the saying of inspiration, that Godliness has the promise of the life that now is, as well as of that which is to come. It is true that the pleasures of mirth and of merriment will be lessened, because it is seen that their foundation is slender; that the passions must be in some measure subdued, because, when their barriers are broken down, they will let in a flood of evil—but the happiness of the heart is increased, and the heart must be the fountain from which all solid enjoyment is derived. In concluding this subject, we cannot refrain from introducing those beautiful lines of the poet, naturally connected with the remarks we have just made:—

——"Never man was truly blest,
But it composed, and gave him such a cast,
As folly might mistake for want of joy;
A cast unlike the triumphs of the proud;
A modest aspect and a smile at heart."

MISCELLANY.

THE UNFORTUNATE MOOR.

[From the African Repository.]

A gentleman in Natchez has communicated the following account of an individual who is now offered as an emigrant to the Colony of Liberia. The Society has every disposition to aid the unfortunate man, and it is hoped that he may take a passage in the next expedition.

NATCHEZ, (Miss.) Dec. 13, 1827.

I address you in behalf of an unfortunate man, a native of Africa, who has been held in slavery, in this State, for thirty-nine years. A letter has been addressed to the Department of State concerning this person, under the hope that the General Government might consider him a fit subject for their interposition. As yet, however, I believe nothing has been done. Believing he might be of incalculable importance to the Colony at Liberia, I have no hesitation in offering you the suggestions of my own mind.

The person to whom I allude, we familiarly call Prince. His real name is ABDUHL RAHHAHMAN. He was born in 1762, at Tombuctoo, where his uncle, Abu Abrahim, was at that time king. The father of Prince was sent out, as governor, to Footah Jallo, which was, at that time, a colony of, or in some manner tributary to, Tombuctoo. This country afterwards became independent of the mother country, and Alman Abrahim was made king. Prince, after completing his education, entered the army. He very soon rose to distinction and at the age of twenty-six was appointed to the command of an army of about two thousand men, to be employed against the Hebohs, a tribe of negroes at the north of Footah Jallo. He marched into their country, and succeeded in putting them to flight, and laid waste their towns. Believing his object accomplished, he commenced his retreat. The Hebohs, however, rallied, and by a circuitous rout and rapid marches, ambushed themselves in a narrow defile of the mountain through which Prince was to pass. He fell into the snare, and, with almost his entire army, was made prisoner and sold to the Mandingoes, and by them put on board a slave ship then upon the coast.

Prince has been the property of Col. James F. of this place, during his whole captivity. During that time, Col. F. states he has never known him intoxicated, (he makes no use of ardent spirits,)—never detected him in dishonesty or falsehood—nor has he known him guilty of a mean action; and though born and raised in affluence, he has submitted to his fate without a murmur, and has been an industrious and faithful servant.

The story of this man's life is eventful and interesting. Did my conviction of the truth depend exclusively on my confidence in the fidelity of his own narrative, I could scarcely entertain a shadow of doubt. Fortunately, however, the most incredulous may be satisfied.

Dr. C., a highly distinguished physician of this place, now deceased, knew Prince intimately at Teemboo, in Footah Jallo. He was taken by Prince to his own house, where, during a long and painful illness, of the disease peculiar to that climate, he was treated with kindness and humanity. They were recognized by each other in this country; and Prince now relates their first meeting here as deeply affecting. Exertions were made on the part of Dr. C. to emancipate him, and enable him to return to his native country. From causes altogether inexplicable to me, it was never effected

That Prince is a Moor, there can be but little doubt. He is six feet in height; and though sixty-five years of age, he has the vigor of the meridian of life. When he arrived in this country, his hair in flowing ringlets far below his shoulders. Much against his will, his master compelled him to submit to the sheers, and this ornament, which the Moor would part with in his own country only with his life, since that he has entirely neglected. It has become coarse and in some degree curly. His skin, also, by long service in the sun, and the privations, of bondage, has been materially changed; and his whole appearance indicates the Foolah rather than the Moor. But Prince states explicitly, and with an air of pride, that not a drop of negro blood runs in his veins. He places the negro in a scale of being infinitely below the Moor. His prejudices, however, have been so far overcome as to allow him to marry; and he now has a numerous offspring.

At my own request, Prince often visits me. He is extremely modest, polite, and intelligent. I have frequently examined him in the geography of his own and contiguous countries—their political condition, forms of government, manners and customs, religion, &c. &c. His knowledge is accurate to the minutest degree, so far as I have compared it with the best authorities. He possesses a large stock of valuable information of the countries south of the Great Desert.—North of that, he has never travelled.

Prince was educated and perhaps is still, *nominally* at least, a Mohammedan. I have conversed with him much upon this subject, and find him friendly disposed towards the Christian religion. He is extremely anxious for an Arabic Testament. He has heard it read in English, and admires its precepts. His principal objections are, that *Christians do not follow them.* His reasoning upon this subject is pertinent, and, to our shame, is almost unanswerable. I can only remind him of the fallibility of man, and the mercy of God through Christ to the erring.

The father of Prince died soon after the capture of his son. His brother Almam Abduhl Gahdric succeeded to the throne, and, I believe, is the present reigning monarch. Prince states that he himself is entitled to the throne from this circumstance: His brother is of the half blood; his mother being an African. This circumstance, it appears, provided there is no disparity in moral qualities, creates a preference. But he has no wish to enter again the bustle of public life. Many years of servitude have entirely subdued his ambition for power. He will be happy—he speaks to me upon this subject with a countenance beaming with joy—if he can return to his native country, live the friend of the white man, and die in the land of his fathers.

Party Spirit. Political dissensions are incident to the form of government under which we live, and when not founded in any leading measures of public policy, they originate in discussions of the comparitive merits of candidates for public stations But the spirit of sober inquiry into the policy of public measures, and into the qualifications of candidates for public favor is often found to degenerate into a spirit of faction, and art and cunning are put in requisition, to promote the success of a cause which cannot be sustained by arguments based on public utility, and the elevation of a man who is unworthy the post to which he aspires. Passion and prejudice are appealed to, to give obliquity to the judgment, producing results which reason and reflection will condemn; and the services of the best men are often lost to their country, by the machinations of an envenomed personal hostility, cherished and directed by men, unworthy of public trust.

When the sober intelligence of the people, is found inadequate to check the progress of an evil, which exercises so fatal an influence on all attempts to improve their social condition, it might reasonably be expected, that the repeated admonitions of experience, would give a proper tone to public opinion, and in spite of the petty bickerings engendered by extrinsic causes, demonstrate the necessity of selecting honest and competent men, to represent their interest in the different departments of government.

Michigan Herald.

CAMBRIDGE SELECTION
OF HYMNS AND PSALMS.
NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individvals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and others to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15

THE PILGRIM OF INDIA.

ON his journey to Mount Zion. Relating the singular persons he met on his way, and the remarkable adventures of his happy progress. The whole exhibiting traits of Hindoo Character. By Mrs. Sherwood. With a frontispiece, just published by James Loring, No. 132, Washington-street. April 26. 3t.

Also, Mary's Visit to Boston or the Love of Admiration. Choice Stones, or Religion Exemplified. Memoirs of Elizabeth C—— or Early Piety. An authentic memoir. Mrs. Hofland's Integrity. Cardell's Happy Family.

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail.

☞ Tracts will be gladly sent, in exchange for this number of the paper,—or cash will be paid for it if preferred. April 19.

FRESH ACCOUNT BOOKS.

☞ SIGN OF THE LARGE LEGER. ☜

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including complete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

THIS DAY PUBLISHED,

BY BOWLES & DEARBON, 72, Washington-street, the Christian Teacher's Manual; designed for Families and Sunday Schools.

CONTENTS. Preface; Origin of Sunday Schools; What should be taught in a Sunday School; What are the requisites in a Sunday School Teacher; Franklin Sabbath School; James and his Sister; Scriptural Representations of God; Observances of Fasting and Praying; The best way to be Happy; What is Prayer; Hymn for a Child; To the Spring; Notice.

"The Christian Teacher's Manual," is published on the fifteenth day of every month; each number contains about sixty pages, 18mo. size, and embellished with a Lithographic Drawing. The whole making two volumes a year, of about 350 pages each.

The work is supported by a number of individuals, associated for the purpose—among whom is the Author of the "Well Spent Hour."

Price Two Dollars a year—payable on the delivery of the third number.

Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publishers.

April 19. 3t.

FRESH STATIONARY.

A PRIME assortment of Writing Paper—Account Books and Fresh Stationary, including every variety, suited to the spring trade, for sale low at the sign of the Large Leger, Nos. 96 & 98 State-st. by JOHN MARSH. April 19.

NARRATIVE OF FIVE CHRISTIAN HINDOOS.

ONE of whom was a Brahman, another of the Writer Cast, and three were Shoodras. The narratives demonstrating that the real conversion of all the casts is practicable. Compiled by the Serampore Missionaries. With a frontispiece representing a Hindoo school, just published and for sale by *James Loring*. April 26. 3t.

NO. V. OF GRIESBACH'S NEW TESTAMENT.

JUST Published by *Bowles & Dearborn*, 72 Washington Street, the Fifth Number of the New Testament in the common version, conformed to Griesbach's Standard Greek *Text*. Containing the Gospels according to St. Mark and Luke. April 18. 3t.

VALUABLE BOOKS.

THE following valuable BOOKS are for sale at a very low price at this Office, viz:—

Say—Traite' d' Economie Politique, 2 Vols.; Johnson's & Walker's Dictionary, 2 vols. Quarto; Malte Brun 's System of Geography—all the numbers published, and the numbers yet to be issued. April 12.

NEW TRACT OF THE A. U. A.

TRACT No. XVIII. on the Evidence necessary to establish the Doctrine of the Trinity,—this day published and for sale at the Depository.

BOWLES & DEARBORN,
April 12. 72 Washington-street.

Review of the Pamphlet on Trust Deeds.

JUST Published, and for sale at the Bookstores of PEIRCE & WILLIAMS, 20 Market Street—HILLIARD, GRAY & Co., and CROCKER & BREWSTER Washington Street,

A Review of a Pamphlet on the Trust Deed of the Hanover Church. Also, A REVIEW of the *Tracts*, published by the *American Unitarian Association*. March 15.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by JOHN MARSH. April 26.

THE HINDOO TRAVELLER.

SEARCHING for the true Religion and finding it in Christ. Illustrating Oriental Customs and Manners. By Mrs. Sherwood. With a frontispiece, just published by JAMES LORING No. 132, Washington-st. April 26. 3t.

FOR SALE.

A Commodious House in Roxbury, pleasantly situated on Brush Hill Turnpike, about four miles from the city. With a good garden and stable, and a well of good water, &c.

☞ Inquire of THOMAS DANFORTH, on the premises. Roxbury April 26.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by
April 19. JOHN MARSH.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass.	William Brown.
Sandwich, "	Rev. E. S. Goodwin.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole, Mass.	Palmer Morey.